

the canyon. The day is fine and hot with a nice breeze. At a quarter to twelve, President Young and Kimball arrived and the wagons also began to arrive at the same time. The President seems much better and the sick generally are getting better. Most of the brethren express themselves well pleased with the place, but some complain because there is no timber. There appears to be a unanimous agreement in regard to the richness of the soil and there are good prospects of sustaining and fattening stock with little trouble. The only objection is a lack of timber and rain. The latter God will send in its season if the Saints are faithful and I think yesterday was a proof that He listens to and answers the prayers of the Saints. We can easily irrigate the land at all events which will be an unfailing and certain source of water, for the springs are numerous and the water appears good. About 5:00 p. m. we were favored with another nice shower accompanied by thunder and some wind. It continued raining till nearly dark; the balance of the evening fine. Elder Kimball says that it is contemplated to send out an exploring party to start on Monday and proceed north to the Bear River and Cache valleys. They design taking several wagons with them and Presidents Young and Kimball accompany the expedition. Another company is to start at the same time and go west to the lake, then south to the Utah lake and return down this valley.

Sunday, 25th. Morning fine and pleasant. At ten o'clock a meeting was held in the camp and the brethren addressed successively by Elders G. A. Smith, H. C. Kimball, and E. T. Benson these mostly expressing their feeling of gratification for the prospects of this country, each being highly satisfied with the soil, etc. Elder Kimball referred especially to the manifold blessings we have been favored with during the journey. Not a man, woman, or child has died on the journey, not even a horse, mule, ox, cow or chicken has died during the whole journey. Many exhortations were given to the brethren to be faithful, obey the council of those in authority and we shall be blessed and prosperous.

At 2:00 p. m. the brethren again assembled within the camp and were successively addressed by Elders Woodruff, Orson Pratt and W. Richards sustaining the ideas advanced by the other brethren this morning. Some remarks followed from Lorenzo Young, John Pack and others and the meeting was dismissed. It is contemplated to send some wagons back to lighten the loads and assist the next company over these rough roads. It is now certain that there is considerable timber in the ravines and valleys between the mountains, several large bodies having been seen by the brethren since our arrival. There is a mountain lying northeast from here on which is considerably large timber. It is supposed to be about ten miles distance. The northern expedition is given up for the present on account of President Young's health. A company intend to go tomorrow to the lake and survey that region. If they go, they will probably be gone a day or two.

PIONEER UNDERTAKERS, SEXTONS AND CEMETERIES

Along the Mormon trail, from Nauvoo to Salt Lake Valley, during the years 1846 to 1869, more than 6000 immigrants were laid to rest. In crossing the prairie and desert with its toil and suffering, many were taken ill, some with scourging sickness, which cost them their lives. Pathetic are the entries in the diaries kept by the pioneers.

From the Diary of James Starley: Wednesday, December 13, 1854. "Sister Pecknell died in the evening at half past 7 o'clock. Was committed to the deep the same evening." Then again on Wednesday, January 15th. Wrote of his child, "Julia died about half past 8 o'clock in the morning. We buried her about half past 12 o'clock, at a place called Columbia in the State of Arkansas," then January 17th, of his wife, "Caroline died at half past 4 o'clock this morning and she was buried about half past 11 in the Same State as Julia, about 50 miles above the town of Memphis, Age 34 years. Allen Matley, aged 3 years, was buried with my wife."

Carefully they dressed the body as best they could, wrapped it in a sheet quilt or coverlet, and after placing it in a rough hewn casket they lowered it in a quickly dug grave. Then a prayer and the Company moved on toward the new home in the West.

PIONEER BURIAL, 1847

Lay him down tenderly under the willows,
Dampen the warm brown earth with your tears;
Then turn your face again to the prairie,
Harden your heart to the lonely years.
We must relinquish him to this wide darkness,
Push toward the goal again, smiling and brave;
The willows will guard him, silent and weeping,
No one will know that they shelter his grave.
Lay him down quietly under the willows,
Lay him down gently, gently, and then
Run away quickly, softly on tiptoe —

When there was sickness in a home, the neighbors knew when death had come by these signs: Immediately all bedding used in the sick room was hung on the clothes line, then there was the sound of saw and hammer and the smell of carbolic acid. When the deceased was moved to the front room, the bedroom was thoroughly swept, aired, and disinfected by sprinkling carbolic acid around.

Flowers had a part to play even in those early days. Wreaths were made at home using willows as a foundation, covering them with evergreen or leaves and flowers. Bouquets were made by everyone who had flowers, and brought to the services. In winter when there were only house flowers, they were picked and given, but usually placed in the casket for they were few and precious. If someone had a calla lily to give at this time it was a gift never to be forgotten.

Perhaps the stern realities of death were harder on children than grown people. They saw the suffering of the sick, heard the weird tales of the passing, and always saw every detail of the care of the body and burial. Mourning was more dramatic or at least done more in public. Children, exposed as they were to death uncamouflaged, were frightened at the thought of it. As for the adults, even if there were no commercial institutions to take away the realities and smooth some of the hard places, there was a close bond of sympathy, of self-sacrifice and religious kinship that was given to all, in spite of social standing or wealth. A death in the community was the concern of everyone. Everyone helped, and at the bar of the fathomless leavener they all were brothers.—Kate C. Snow.

PIONEER UNDERTAKERS

Joseph E. Taylor, pioneer undertaker of Salt Lake City was born December 11, 1830, at Horsham, Sussex County, England. In 1863, he started his business of undertaker, embalmer and funeral director; also the manufacturing of funeral supplies. During a period of forty years, Mr. Taylor furnished the necessary outfits and prepared the bodies of over twenty thousand persons for burial. He also preached many funeral sermons.

President Brigham Young announced from the stand in Sunday afternoon meeting in the old Tabernacle, that Jessie C. Little, City Sexton, had asked to be released as he did not like "burying the dead." President Young asked if anyone present would volunteer to take his place. My Mother, Louisa R. Capener Taylor, was present at the meeting, and the thought came to her that her husband could fulfill the vacancy. That evening she suggested the same to her husband, Joseph E. Taylor, who went to President Young and offered to take the job and was accepted. Plans were made for father to dig the graves, and my grandfather, William Capener, who was a cabinet maker and established in the furniture manufacturing business, was to make the coffins.

My Mother would assist in preparing the bodies for burial. These were times when some of the people were in such poor circumstances they could not purchase burial clothes. My Mother would take her linen sheets or other suitable cloth, some of which was brought across the plains, and supply the clothing.

Joseph Edward Taylor, thus became one of the pioneer undertakers and was appointed sexton by the City Council in 1864. He continued in

that office until 1890. He was the leading undertaker for fifty years, having the largest and most complete establishment of the kind in Utah. The factory where the caskets were made gave employment to several men and was one of the best appointed and most extensive in the whole country. The office and factory were situated at 257 East 1st South, Salt Lake City, near the Taylor family home. The caskets were made of pinewood, lined with bleach and cotton.—Elizabeth F. Beer.

Joseph William Taylor was born January 15, 1855, the eldest son of Joseph E. and Louisa Capener Taylor. As a boy of 15 years, Joseph William worked with his father. January 16th, 1882, he started in the undertaking business for himself. He had worked with his father, and had made a very complete study of the mortuary business. He had attended the University. He felt that he was qualified to establish his own place of business. This was at 21 South West Temple Street. He erected a one-story brick building, supervising the construction himself. In 1892, the building was enlarged to four stories. In 1911 he added a three-story building addition at the rear.

In the late 90's, Mr. Taylor went East to one of the first embalming schools. He was one of the first men from the State of Utah to attend a school of this kind. He then finished his studies and did Post Graduate work. In 1927, after years of planning, he built the present mortuary at 125 North Main Street. It is of reinforced concrete, brick, and the 42 rooms of the establishment were built to best carry on the services. He devoted his life to the interest and advancement of the profession and doing his utmost to keep it at the highest standard. He made what is known to the profession as a semi- and non-hardening fluid, but, because his idea in developing this fluid was to help the profession and not make personal money gains, he gave this formula to a well-known manufacturing fluid company and today it is extensively used throughout the country. He passed away in 1931.—Margaret Taylor Beck.

Notes on early undertakers. The early history of Utah, or Deseret, tells us that it was the custom of that great leader, Brigham Young, to assign to each enterprise one of the colony that was familiar with that particular line of endeavor; for instance, one who was familiar with surveying was assigned the task of laying out the streets of what was to be the city; a carpenter, mill-worker, etc., was assigned according to his knowledge of that particular work. And as death is always a thing to be prepared for, it became necessary that one person must be given the responsibility to prepare the receptacle or coffin as it was then called, for those who would be called to the Great Beyond.

Joseph E. Taylor, was the logical one to do this work and to him and his father-in-law was assigned the task of building the "Coffins" of deceased members of the community as well as the digging of the graves. Now this did not necessarily mean that he was to take care of, or prepare the dead for burial. That was a neighborly task for the friends and neighbors of the deceased. Upon the death of one of the members, friends and neighbors came to the home and washed and dressed the body to preserve it as long as possible. In the warm months, interment was necessary as soon as a grave could be prepared. Gradually it became necessary that one should act as Master of Ceremonies and expedite

the work. By this time Brother Joseph E. Taylor had become the one who was always called upon to help in times of sorrow. Gradually it became his task to take charge of the funeral and general arrangements. He became the "Undertaker" of the community and as the population grew his task became more and more a full time one.

To Joseph E. Taylor was born a first son, named Joseph William Taylor, by his first wife. There were two sons, Alma O. and Samuel Taylor by his second wife. Joseph William later severed connections with his father and established himself in business as a competitor. The other son, Alma O. was to follow the casket making, while Samuel was to carry on the father's business. Thus we had two undertaking firms, Joseph E. Taylor and Joseph William Taylor and the beginning of what was to be known as the Salt Lake Casket Company. Joseph E. Taylor operated on East First South Street, between Second East and Third East while Joseph William opened business on South West Temple Street, just below South Temple Street. The casket factory operated in the rear of Joseph E.'s establishment.

Now came the influx of "Non-Mormon" people and it was necessary that a Non-Mormon Undertaker be established. A man named William Skewes undertook this, but Mr. Skewes was not of the right standard to long remain in business. Soon a Non-Mormon competitor established the Utah Undertaking Company. In 1889, a young Irishman came to Salt Lake from San Francisco to go to work for the Utah Undertaking Company. His name was Edmund G. O'Donnell and about one year after his arrival the Utah Undertaking Company failed. Mr. O'Donnell salvaged what was left of this business and called it O'Donnell Brothers Undertaking Company, his brother Con. O'Donnell having come from Chicago to assume partnership. Later Edmund bought his brother Con. out and from then on it was operated under the name of O'Donnell & Co.

About this time, S. D. Evans who was to take charge of the Masonic element in the growing city came to Salt Lake. Mr. Evans opened his mortuary business on State Street near the old Knutsford Hotel. Then came a man named "Watson." Mr. Watson started in the undertaking business on West Second South Street. Mr. Watson was later shot and killed in his office by a man who claimed that Watson was paying a little too much attention to his wife.—John E. O'Donnell.

Ole H. Berg, a pioneer builder and undertaker of Utah County, came from Norway in 1866 and settled in Provo. He had learned the trade of cabinetmaker, which included wood finishing and carving, and was immediately employed finishing the inside of houses. Three days after his arrival he began work on a home which Brigham Young was having built for his wife Eliza.

He made caskets and conducted funerals. In many cases he preached the funeral sermon. In his shop or small factory, he made, lined and padded the coffins. As there was no knowledge of, or equipment for embalming in the West he placed the corpse on a board and piled jars containing ice, around it. If the weather was warm and ice was not available the body was buried the day after death. Cloths, saturated with saltpeter water, were placed on the face and hands to keep them from turning dark. Soon his shop was enlarged and a carpenter was hired. As his business increased, he bought some coffins from Joseph

E. Taylor's factory in Salt Lake City. The hand-made ones were made in his shop. A few years later he bought a white hearse, which had been shipped from the east, and which was drawn by two white horses. And the sign on the front door of his building said, "O. H. Berg, Undertaker."

In 1877 he was called by President Brigham Young to superintend the interior finishing of the St. George Temple. He left his business with his helper and spent almost a year in St. George. With William Alexander as his partner he was also a building contractor. Many of the public buildings, as well as many homes in and around Provo were built under his supervision. The first building of the Provo Woolen Mills, the original building of the County Infirmary, the first building of the Mental Hospital, the first building of the Brigham Young Academy on Academy Avenue, and the Utah Stake Tabernacle are among them.

In the spring of 1889 he left for Norway where he spent two and one-half years as a missionary. Some time after his return he gave up the building business and moved his Undertaking business to a new building on east center street, where it was known as the "Berg Mortuary." The business is now owned by his son, Wyman Berg.—Flora Berg Jenkins.

George William Larkin came to Utah from England, arriving in Salt Lake City October 3, 1863. While on the plains he was chosen by the Captain to help bury the dead. He later moved to Ogden continuing in the work of caring for the dead. In 1885, he established a place of business at 2252 Washington Avenue. Charles J. A. Lindquist became associated with him in business and the company moved to 2620 Washington Avenue. The City Directory of 1890 and 1891 announces: "Full stock of metallic, cement and hardwood caskets—home-made and imported coffins." Embalming methods were being used in the larger cities. George William Larkin, Jr., was called by Apostle Franklin D. Richards to go on a mission to study embalming. He went to the United States College in New York City. This call came to the young man on September 6, 1891. He was ordained an Elder on September 7, 1891 by Bishop Thomas J. Stevens of the Ogden Fifth Ward and went forth as directed, returning to associate with his father and brothers as George W. Larkin and Sons.

The licensing of embalmers was begun in accordance with a state law and the first ten were issued on September 1, 1898 as follows: Lorenzo N. Stohl, J. F. Richardson, E. L. Jones, M. Wedekind, George W. Larkin, R. W. Watt, S. D. Evans, S. T. Rickets, Thomas L. Allen and George W. Lindquist.—Rosella F. Larkin.

PIONEER FUNERALS

Funeral of Brigham Young. "Yesterday morning the glorious sun, shining bright and clear from a cloudless and lovely sky, ushered in one of the finest and calmest Sabbath days ever seen in Utah. Special trains from the north, the south, and the west, brought in vast crowds of people from points far and near to witness the obsequies of President Brigham Young. The pleasant rain of Saturday had settled the dust

effectually, so that the great throngs which moved through the streets suffered no inconvenience thereby.

"There was a continuous stream of living humanity passing through the Tabernacle until half-past eleven o'clock, to view the mortal remains of our departed President. By actual count, over 18,000 persons of all classes, ages, opinions and degrees visited the Tabernacle while the body was lying in state, manifesting the greatest decorum and respect. Several thousand were not counted as they took their seats after viewing the remains without passing out by the recording officer. It was estimated that nearly 25,000 persons took their last farewell of the honored dead.

"Before the services commenced, the metallic covering in which the coffin had been placed to preserve the body from the air, with its drapery, was removed, the lid was fastened down and the face of our beloved brother and revered leader was finally excluded from human view. During the morning the following music was finely rendered at intervals, on the organ, played by Brother Joseph Daynes, and by the orchestra led by Brother George Careless: 'The Dead March in Saul'—Organ and Orchestra; 'Brigham Young's Funeral March,' composed by Jos. J. Daynes, organist; 'Wilson's Funeral March'—Organ; 'Mendelssohn's Funeral March'—Organ and Orchestra.

"The seats in the unreserved parts of the Tabernacle were filled long before the time fixed for the services. The building was handsomely decorated. From the immense ceiling which arches over the whole interior without a pillar, stands of flowers were looped in rich profusion, a massive and elegant floral center piece depending from the midst, while wreaths were festooned from column to column, under the entire gallery, with basket bouquets pendant, and each column, with the organ, the stands and the whole front of the platform tastefully draped in black. The coffin, constructed according to the President's instructions, and decked with garlands of flowers, was mounted upon a plain catafalque, in view of the whole congregation, in front of the stands on which were placed elegant bouquets.

"The President's seat was occupied by his Counselors—Presidents John W. Young and Daniel H. Wells. The Apostles, ten of whom were present, the Patriarch, John Smith, several of the First Presidents of the Seventies, the Presidency of the Stake, the Presiding Bishop and his Counselors occupied their respective seats, as usual. The south front of the platform was occupied by the Salt Lake City Council, the Glee Club and the Band; west of them were the visiting Presidents, their Counselors and High Councils of different Stakes. The north side of the platform was occupied by the Bishops and their Counselors of this and other Stakes. Between them and the stands were the phonographic reporters, representatives of the Deseret News, Salt Lake Herald, Ogden Junction, New York Times, New York Sun and other papers east and west.

"The numerous family of the deceased were in the seats immediately facing the stands, the President's four brothers in the front seat. The south centre seats east of the family, back to the centre aisle 'running' north and south, were filled by the Seventies; and the north centre seats corresponding, by the High Priests. The side seats on the south, back to

the aisle above-named, were appropriated to the Elders; and the side seats corresponding on the north, to the Lesser Priesthood.

"The rest of the building was entirely filled, as were the aisles and doorways and every available standing place, by the general public. The congregation within the building numbered at least 12,000, while thousands of persons unable to obtain admission were in the grounds of the Tabernacle or in the streets outside. At least 20,000, altogether, gathered to witness the proceedings.

"Precisely at 12, noon, the immense congregation was called to order by Elder George Q. Cannon, who, at the request of the family, conducted the ceremonies. The choir of 220 voices, led by Brother George Careless, Brother Joseph J. Daynes presiding at the organ, sang, 'Hark! from afar a funeral knell,' to the tune of 'Rest,' composed by the leader, on the occasion of President George A. Smith's funeral, and only used on the two occasions. Prayer by Elder F. D. Richards. Choir sang, 'Thou dost not weep to weep alone.' President D. H. Wells was the first speaker. Elder Wilford Woodruff was the second speaker. Elder Erastus Snow was the third speaker. The following remarks were taken from Elder George Q. Cannon's talk: 'Nearly four years ago President Young, in company with a number of other Elders, wrote his instructions which he and they desired to have left on record concerning their funerals. It was his written request that his instructions upon this subject be read at his funeral. They are as follows:

"I, Brigham Young, wish my funeral services to be conducted after the following manner: When I breathe my last I wish my friends to put my body in as clean and wholesome state as can conveniently be done and preserve the same for one, two, three or four days, or as long as my body can be preserved in a good condition. I want my coffin made of plump one and one-fourth inch redwood boards, not scrimped in length, but two inches longer than I would measure, and from two to three inches wider than is commonly made for a person of my breadth and size, and deep enough to place me on a little comfortable cotton bed with a good suitable pillow for size and quality; my body dressed in my Temple clothing and laid nicely into my coffin, and the coffin to have the appearance that if I wanted to turn a little to the right or to the left I should have plenty of room to do so; the lid can be made crowning.

"At my interment I wish all of my family that can be conveniently, and the male members wear no crepe on their hats or their coats; the females to buy no black bonnets, nor black dresses, nor black veils; but if they have them, they are at liberty to wear them. The services may be permitted, as singing and a prayer offered, and if any of my friends wish to say a few words, and really desire to do so, and when they have closed their services, I take my remains on a bier and repair to the little burying ground which I have reserved on my lot east of the White House on the hill, and in the southeast corner of this lot have a vault built of mason work large enough to receive my coffin, and that may be placed in a box if they choose, made of the same material as the coffin—redwood. Then place flat rocks over the vault, sufficiently large to cover it, that the earth may be placed over it, nice, fine, dry earth—to cover it until the walls of the little cemetery are

reared, which will leave me in the southeast corner. This vault ought to be roofed over with some kind of a temporary roof. There let my earthly house or tabernacle rest in peace and have a good sleep until the morning of the first resurrection, no crying, nor mourning with any one that I have done my work faithfully and in good faith.

"I wish this to be read at the funeral, providing, that if I should die anywhere in the Mountains, I desire the above directions respecting my place of burial to be observed; but if I should live to go back with the Church, to Jackson County, I wish to be buried there."—Brigham Young, President of the Church of Jesus Christ of Latter-day Saints. Sunday, November 9th, 1873. Salt Lake City, Utah Territory.

"After the Services the followers and thousands of spectators then passed by and viewed the coffin in its last resting place after the family had taken their final farewell and, in the new tomb, hewn out of the rock, in which no man had lain, the body of one of the greatest men, and mightiest servants of the Lord who ever figured in the flesh was securely covered, to rest until the Christ whom he loved to serve shall call him from the dead. Thus was concluded the grandest and most impressive funeral it was ever our lot to witness. There was a calmness, a serenity and peaceful influence throughout the whole ceremonies which forbade confusion, and dispelled intense grief. In that vast congregation in the Tabernacle, scarcely a sound was heard, but the speakers' voices or the notes of the singers and the instruments. Order was preserved until the close, and the two hundred special officers who acted in conjunction with the regular force, and who were courteous and gentlemanly, had no difficulty in maintaining that decorum which was a marked feature of the whole proceedings."—*The Deseret News*, Monday, September 3, 1877.

Orson Hyde. The obsequies of Elder Orson Hyde took place at Spring City, Sanpete County, Utah, on Sunday, December 1st, 1878. A very large concourse of people from all parts of the county, and from other portions of the Territory, assembled on the occasion to show their respect to the memory of the deceased, and sympathy for his bereaved family. Shortly after eleven o'clock, the mortal remains of Elder Hyde were conveyed by bearers from his residence to the Meeting House, which was suitably draped for the occasion. For nearly two hours a continuous stream of the Saints passed through, to view, for the last time, the countenance of their departed friend and brother, whom they loved so well; during which time, sweet strains of music issued from the organ.

The stand was occupied by Apostles Wilford Woodruff and Erastus Snow; and the Presidency of the Stake; President George Teasdale of Juab; architect W. H. Folsom, the Bishops and members of the High Council, and the Stake Clerk. The numerous family of the deceased were in the seats immediately facing the stand. At one o'clock, p.m., the congregation was called to order by Elder Wilford Woodruff. The choir sang "Farewell All Earthly Honors." Prayer by Elder William H. Folsom. Choir sang, "Beautiful Home Above." Elder Woodruff then asked a favor of the wives, sons and daughters, the family and friends of brother Hyde, to grant him the freedom of making such remarks as

his spirit desired; and if he did not manifest as much mourning as the occasion seemed to demand, he hoped they would pardon him, for the vision of his mind was opened to behold both sides of the veil.

Elder Erastus Snow was called upon to speak next. Choir sang: "Let Us Sing as We are Marching to Our Home." Elder Woodruff pronounced the benediction. At the close of the services at the meeting house, the funeral cortege moved in the following order of procession to the cemetery:

Brass Band, Spring City Choir, the remains of Elder Orson Hyde, two of the Twelve Apostles, the family and relatives, the Presidency of the Stake, the High Council, Bishops and Counselors, Patriarchs, Seventies, High Priests, Elders, Lesser Priesthood, and General Public. All of whom were conveyed in carriages and other vehicles, to the number of 120, under the efficient guidance of Elder C. Larsen and his aids. After the remains of our beloved brother, President Orson Hyde, were securely deposited, surrounded by his wives, children and grandchildren, and innumerable friends, the dedicatory prayer was offered by Elder Erastus Snow. Elder Wilford Woodruff then expressed his thanks to all for the respect they had shown their departed brother, and invoked in brief and touching terms, the blessings of heaven upon the family and friends who remained behind. After which the choir sang, "There's a Beautiful Home for Thee."

Thus was brought to a fitting close the funeral services of this great and good man. The large attendance from all parts of the country, the peace and good order that prevailed, showed unmistakably the high appreciation of the faithful labors in their midst of this distinguished Apostle of the Latter-day Dispensation.—*History Files of Daughters of Utah Pioneers*.

FUNERAL CUSTOMS IN EARLY DAYS

Funerals, like other group activities, have undergone some interesting changes since Utah was first settled by white people in 1847. Our pioneers had so little to do with that they necessarily made the best of what they had and buried their dead with a minimum of show and display. They were personally acquainted with death; hardly a home escaped its heart-breaking ravages. Because of this, there was sincere understanding among members of the community which made the sorrow of one the sorrow of all.

As years passed on, bringing an influx of people, goods, and gold, certain customs were introduced and adopted. However, throughout the transition from the burial on the lonely desert plain with only a sheet or blanket between the precious body of one beloved and the rocky prairie soil, and the burial in an imported "States" coffin with an outer protecting box, one thing remained unchanged: the tender emotions of the human soul in grief, which impelled and which still impels the bereaved living to lavish the best of everything possible in one last gesture of appreciation on the remains of the dear one departed.

When death came, sympathetic neighbors and friends helped in every way with the things which had to be done. They willingly went, even in the middle of the night, to bathe the body immediately; then they laid it on a flat surface with a coin on each eye to keep it closed,

and a weight, usually the Bible, placed on the abdomen to check swelling; a small board, or similar object, kept the feet from sagging. Kind neighbors made the burial clothing and even helped to prepare mourning apparel for the bereaved, as black was the expression of sorrow, and the immediate family must be clothed in that color, even if some articles were borrowed. In the late 80's, a death occurred on Saturday, the funeral being held the following Monday. At the request of a friend, the R. K. Thomas dry goods store was privately opened on Sunday, that the mourners might be properly attired. Widows wore "weeds," a particular type of headdress, distinguished by a drape of black crepe extending down the back below the waist line and a black veil covering the face. A widower wore a band of black crepe on his hat; in later years, this band was worn on the sleeve. It was considered proper to wear these somber clothes from six months to a year, and widows frequently continued wearing "weeds" for two years. In order to replenish preservatives and, lest some accident happen to the corpse, it was necessary to have watchers at night while the family slept; kind friends, two at a time, performed this ritual.

There being no delivery system, a conveyance must be taken to the undertaker's place of business to obtain the coffin into which the body was placed shortly before the funeral. This coffin was usually black for an adult and white for a child. When the family was sufficiently well-off to hire a hearse, the same color scheme prevailed.

A few funerals were held in the meeting houses; but, unless the departed was a very important person, the services were conducted in the homes which were put in order for the occasion by neighbors and friends. A strip of plain black materials, usually crepe or silk, was knotted and hung upon the front door.

The coffin, which was shaped to the general outline of the human body, remained open during the meeting program, the lid sometimes being placed out of the way in an upright position against the wall of the house outside of the door.

Hymns were sung by the congregation, choir, or a soloist. Favorite numbers were: "Nearer, My God, to Thee," "There is Sweet Rest in Heaven," "When First the Glorious Light of Truth," "Sister, Thou Wast Mild and Lovely," "In the Sweet Bye and Bye," "Your Sweet Little Rosebud Has Left You." The last one, written by Eliza R. Snow, was invariably sung for a small child. There were few speakers, while the sermons were less eulogistic and more doctrinal than at the present time.

The reserved control of emotions, which is considered proper now on such sad occasions, was then unknown. Weeping, and even fainting at funerals, was quite proper and expected. One for whom no tears were shed openly at his burial must have been unloved indeed. Dear "Grandma B." whose husband was considered a rather good-for-nothing person, said to her bosom friend, "Grandma A.," "When B. dies, I shall have to take an onion in my pocket to the funeral so I can cry." However, after he died and was buried she was able to say, "I didn't have to use my onion." After the prayer at the conclusion of the funeral services, the bishop, or other presiding official, would invite those in attendance to "view the remains," when they would pass by the casket in a continuous line and out of the open door. Then the lid would be securely placed

and the mourners form in lines of couples following the corpse as in this present day, 1944.

If money was no problem, a few closed carriages called "hacks" or "coaches" for the immediate family, followed the hearse to the cemetery; next came the friends in surreys, phaetons, buggies, white-tops, and even work wagons with spring seats. If money was scarce, the casket, covered with a blanket or quilt, was carried in an open spring wagon, with the cortege the same as above, less the hearse and "hacks." After the day of the oxen, all vehicles were drawn by horses which walked the whole distance; a more rapid pace would have been considered disrespectful. Children, standing along the roadside, counted the conveyances as they passed by, and by the number concluded the importance of the deceased.

As an act of great respect, the departed was sometimes carried by hand all the distance to the cemetery. In such instances there were many pallbearers who helped by taking turns. Superstition had a place in those days. If one should cut across a funeral procession, even when it was merely forming, such act was considered an invitation to bad luck. The dedication of the grave was a solemn rite performed then as now; but in that day no one left the spot until the interment was completed. The placing of the first few shovels-full of burial soil was a signal for fresh outbursts of weeping, frequently to the point of collapse.

After everything was finished the mourners returned to their home, where they would find a hot meal awaiting them, prepared by the same kind friends and neighbors who had helped throughout all of the few sad difficult days.

Flowers were not always a part of funerals; their introduction was accomplished slowly and gradually, attaining the present highly commercial lavishness only in recent years. Enlarged photographs and memorial cards were the articles by which death became a source of money making. Those engaged in the business would watch the newspaper obituaries and solicit patronage by mailed literature or personal visit. Various communities adapted common customs to suit their conditions; some practices were short lived. Others, such as the wearing of black and "widow's weeds," continued until a time so recent that they remain in the memories of most of us.—Annie C. Kimball.

Excerpt from an Old Letter

"Elizabeth Kenner was buried yesterday. It was a very sad funeral. Twelve boys and girls marched and packed the coffin. We all had white dresses on with black belts and collars and little black hats. I believe it was the largest funeral ever in Manti. For a young person, it was very sad."

CEMETERIES

The Salt Lake City Cemetery is ideally located on the northeast foothills of the majestic Wasatch Mountains, in a beautiful spot overlooking the entire city and valley. It contains about 120 acres of ground, not yet fully developed, lying between N and U Streets and Fourth Avenue and the Wasatch Boulevard, and has every nationality in the world represented among its dead. The Jewish and Catholic cemeteries directly adjacent on Fourth Avenue and the Boulevard are privately owned, but the Japanese cemetery west of the Mausoleum is part of the Salt Lake City cemetery proper.

It is laid out in rectangular plats lettered from A to X in the order of their development. Between the plats are the principal streets. Those extending from east to west are named First to Eleventh Avenue with Grand Avenue between Sixth and Seventh; and those extending north and south are named Main, Center, Cypress, and East Streets. Each plat is subdivided into blocks whose dimensions are two by six or eight rods. A single lot, one rod square, will hold eight adult graves. On the sexton's records, each grave is numbered by plat, block, lot, and grave, so that each grave is located exactly. To date, there are 160,000 graves in the City Cemetery, with about 1000 burials each year.

George B. Wallace and his wife Melissa lost two children the first year they were in the valley, and buried them on the hillside of the northeast bench.

The Journal History of the Church for 1849 has the following entries:

"Feb. 17, 1849. . . . The Council met in Phelp's school room at 10:30 a. m. . . . Daniel H. Wells, Joseph Heywood, and George B. Wallace were appointed a committee to select a suitable place for a burying ground. A few weeks later Pres. Brigham Young attended a Council meeting in the school room.

"Daniel H. Wells, of the committee on selecting a site for a burying ground, said the committee were now prepared to report. They thought the most suitable place was northeast of the city. Twenty acres was included in the survey."

It was natural that Mr. Wallace should lead the committee to his two little graves. They were the first burials in that location, and became the first entries on the record. A beautiful granite monument now marks the spot on Plat C, Lot 6. The Civil War veterans have a fine flag pole in the same plat.

In January of 1851, an ordinance having been passed by the General Assembly of the State of Deseret "Incorporating Great Salt Lake City," a City Council was organized, which administered the affairs of the graveyard. The following extracts were taken from the minutes of the Council:

Feb., 1856. Mayor Jedediah M. Grant instructed the Committee on Municipal Laws to take some measures in fencing the Burying Ground.

N. V. Jones represented to the Council that in the western part of the 15th Ward, where waters can be obtained by digging at a depth of three feet, the inhabitants inter their dead in many instances on their Lots, and the waters continually filtering through the corpse must be unwholesome and liable to engender disease. The Committee was also instructed to get up an Ordinance forbidding any persons to inter their dead on their Lots, and requiring such persons as have interred their dead on their Lots to remove them to the burying ground in the Grave Yard, unless by petition they are otherwise permitted to bury on their Lots.

Apr. 1856. The subject of permitting certain deceased persons interred upon their City Lots remain undisturbed was taken into consideration by the Council. When it was motioned and carried that the deceased family of Pres. H. C. Kimball now interred upon his City Lot be suffered to remain; That the remains of the departed father and mother

of George A. Smith viz. John Smith, Patriarch, and wife, his consort, be permitted to remain where they are interred.

June 23, 1863. Ald. Clayton and members of the Council said that complaints had reached them in regard to the manner in which (graves) had been dug verging some of them 15° from the line; Coffins also made too long; also that the road leading through the Grave Yard was open for Teams passing to Camp, and the ground was desecrated by parties of men resorting there for drinking and recreation; also that the wall was old and rusty; and that for the proper interment of the dead a new Hearse should be obtained. Messrs. Sheets, Burton, and McKean were appointed a committee to bring in a report to the Council.

July 7, 1863. The Special Committee reported as follows:

To the Mayor and City Council

Gentlemen,—Your Committee to whom was referred the Subject of Changing the road passing through the Cemetery, and repairing the Wall, with other matters pertaining thereto, respectfully report that they have located a Road beginning at a point on the Old Road East of the Cemetery and running a Southeasterly direction until it intersects South Temple Street. The estimated cost for grading said Road is from one to two hundred dollars, and the Wall around the Cemetery is in a very dilapidated condition and the estimated cost for repairs and putting up suitable Gates is from ten to twelve hundred dollars. Your Committee would recommend that measures be taken at an early date to have the newly located Road graded, the Wall around the Cemetery repaired, and that a good Hearse be procured at the expense of the City. (The report was adopted and the Committee instructed to complete the work.)

John C. Gray resigned as City Sexton. The Council appointed Fredk. A. H. F. Mitchell to be Sexton effective July 20th, 1863.

Sept. 15th. The new Sexton complained that graves protruded into the road, and that vehicles drove over lots knocking down head boards, etc. He asked for improvements of the roads and bridges, and for a stone house 12 x 14 feet to be erected to serve as a shelter and to house tools. Corner stones are to be placed to mark the plats, the East gate is to be closed, and a complete plot of the Cemetery is to be made. Dec. 29, 1863. Stable and shed were rented to house the new Hearse. The Sexton asked \$5.00 be charged for use of the Hearse, horses, and two men on the day of a funeral. Feb. 22nd. Resolution passed the Council prohibiting the burial of murderers in the City Cemetery. May 10, 1864. The Council approved the following charges to be made by the Sexton:

Coffin, per running foot.....	\$1.75	Recording	\$.25
Digging grave	2.00	Recording certificate.....	.25
Grave over 4 feet.....	3.00	Lot	12.00
Conveying Coffin to City..	1.50	Lot in Ravine for less.	
Conveying dead to grave..	3.50	Porter engaged per day....	2.00

The beautification of the cemetery has depended upon the water supply. Some families cleared their lots, fenced them in, or surrounded them with a stone coping, and planted trees and hardy shrubs that survived with the natural rainfall. In 1881 a well was dug to the depth

of nearly 1,000 feet, then abandoned. For thirty years, the opening was guarded with a barb-wire fence and warning notices of "Danger" and "Keep Out." Finally in 1915 the well was filled in. Today this Block 19 contains the Chinese cemetery with its delicately lettered granite headstones scarcely protruding above the green grass; and very near the site of the old well is the Chinese joss house, a square cement box where, when a burial takes place, a part of the clothing of the deceased, prayers written on paper, and incense are burned.

When the high water line was piped in from upper City Creek and the equalizing reservoir built, water under a good pressure became available to every part of the cemetery. Many of the upper plats are equipped with a sprinkling system.

With the water came beauty. In 1900, the Park Plat just north of the sexton's house, was opened with perpetual care. A large section of this plat is reserved for the Veterans of the Spanish American War. A fine flag pole is there, and the number of white marble headstones in even rows along the grass is rapidly growing.

In 1906, perpetual care was extended to the whole cemetery, and by 1915 such a growth of trees and shrubs, many of them evergreens, had developed that the hillside was nearly a forest.

A number of the plats in the cemetery are of special interest. The Strangers' Plat is northeast of the main entrance in Plat B, Block 4, and contains the remains of those who died in early days while en route to or from California during the gold rush.

To the northeast on a grassy western slope in Plat T is what is known as "Pauper's Field." Here are buried those without relatives or friends to care for them or are unknown to the authorities. No matter who the person is, he has a decent burial. Either a minister, Mormon elder, or the sexton dedicates the grave.

At the head of Center street are five blocks given by the City to the L.D.S. Church for the burial of their indigent poor, and others. Near the southwest corner of the first block is a handsome monument erected by Mormon elders to the memory of Chief Whaanga, a Maori chief who joined the Church years ago and came here from New Zealand with many of his people.—Ivy C. Towler.

Notes on Salt Lake City Cemetery

City Grave Digger, John the Baptist, was one of the first grave diggers. His home was on K Street and South Temple. It consisted of two rooms and a lean-to. He lived alone and had his home well furnished for those days, but the people knew very little about him. After he had been in the city's employ for about three years, a stranger died and was buried at the expense of the city. A brother in the east learned of the death in Salt Lake City and came out to see how the Mormon people had buried his brother. The grave was opened and it was found that the man was naked. The brother threatened to sue the city. An investigation was carried on and officers were sent to the cemetery to spy on the sexton. One day after a burial they found him with a bundle of clothes covered with brush in his wheelbarrow. His home was searched and found to be full of clothing. Robes were used for curtains at his windows and around his high four poster bed. After

a burial he would open up the grave, take all the clothing, jewelry, etc., and replace the body paying little attention as to how it was done. Sometimes it would be face downward and in all sorts of shapes. He had a large cellar in the back room. In it was a vat filled with water. He would put the white clothing in this water to soak, then dry them, and send them out to be laundered to a family that lived across the street by the name of James Chusing. The girls of this family did the washing, and one of them told me this story. When the investigation was concluded and the news of this outrage was learned, the cemetery was alive with people digging up their dead. The clothing at his home was all taken to the City Hall where people went and identified their own, which was then taken and put back in the casket. The story goes that the man was branded and turned loose on Antelope Island. A Mr. Dickerson was the next grave digger.—Kate C. Snow.

SEXTON'S REPORTS

1851, by perusal of the Sexton's books, we discovered the record of 2 deaths in 1848, 26 in 1849, 54 in 1850, and 64 up to December 15, 1851. Of these there were of males 14 under 1 year, 18 under 10, 10 under 20, 5 under 30, 4 under 40, 8 under 50, 6 under 60, 4 under 70, and 2 under 80; females, 10 under 1, 18 under 10, 12 under 20, 14 under 30, 5 under 40, 5 under 50, 8 under 60, 2 under 70, and 1 under 80; total, 146. Of the above, 6 deaths were by drowning, 1 fell from a log, 1 from a load of hay, and 3 were poisoned by eating roots. It is not to be supposed that these are all the deaths that have occurred, but they are all that are reported by the Sexton; very few of the diseases are reported. We wish the Sexton would be more particular in reporting the cause of each death, so far as he can learn, the disease, attendant, physician, etc.

1854	Total deaths during the year	120
	Reported to me and recorded	94
	Over 15 years of age	15
	Between 5 and 15 years of age.....	6
	Under 5 years of age	45
Diseases	Consumption	5
	Canker	6
	Lung fever	4
	Cholic	1
	Bowel complaint	8
	Child bed	3
	Diarrhoea	4
	Whooping Cough	2
	Inflammation of the bowels	6
	Fits	3
	Bloody flux, Billious, Winter & Scarlet fevers.....	10
	Old Age	2
	Dropsy	1
	Erysipelas	2
	Killed by accident	3
	Balance not known	

This is not a full account, as some persons bury on their city lots, and others on their own lots in the grave yard, without reporting to me. (J. H. 1854, December 31, p. 2.) J. Gibson, City Sexton.

Epitaphs in the City Cemetery

SACRED TO
THE MEMORY OF
DR. WM. FRANCIS, M.D.
From England
BORN July 14th, 1814
DIED March 20th, 1860

Our days are as the grass
Or like the morning flower
If one sharp blast sweeps o'er the
field
It withers in an hour.

* * *

Near this stone rests the remains of
Annie Lockhart Wilson (Came-
dienne.)

A native of Derbyshire, England,
who passed from earth life at
Salt Lake City, Nov. 18, 1869,
in the 33rd year of her life age.
This Tablet is erected by

Henry and Minnie Edwards
Two friends who loved her well,
an affection that can never fade.
"Fear no more the heat o' the sun,
Nor the furious winter's rages
Thou thy worldly task hast done to
Home hast gone and taken thy
wages."

* * *

In affectionate Remembrance of
Elisaman Savage
Born at Newark, Nottinghamshire,
England

Emigrated to Utah. 1865.
Died Nov. 14, 1884, Aged 78 years.
No better mother than the one laid
here.

No finer friend or saint did Israel
know

We say farewell and hide the fall-
ing tears

For love and faith to Father's hand
must bow.

Erected by her loving daughters.

In Memory of Lorenzo D. Barnes
Born 1812
Ordained Seventy in Kirtland 1835
Member of the High Council of the
Adamondiahman Stake of Zion
1842

Died Dec. 20, 1842

While laboring as a missionary in
Bradford, England. The first El-
der to lay down his life in a
foreign land. His body brought
from England and entered here
in 1852.

* * *

Sacred To The Memory of
Charlotte J. Dau. of
Joseph and Ruth Evans
Died Feb. 14, 1874

Aged 15 years—7 mon. & 18 days.
This lovely bud, so young, so fair,
Called hence by early Doom.
Just came to show how sweet a
flower

In Paradise would bloom.

* * *

In loving memory of Edward Biddle
Meredith
Mar. 23, 1841—April 19, 1909.
A Native of Wales.
Upright and just he was in all his
ways.

A bright example in degenerate
days.

* * *

Sacred to the Memory of
Bishop John Mills Wooley
Born Nov. 20th, 1822, Chester Co.,
Pa.

Baptized Nauvoo Oct. 7th, 1840.
Emigrated to Salt Lake Valley 1847.
Ordained Bishop of 9th Ward Oct.
1856.

Departed this life Aug. 18th, 1864.
Occasioned by a blow from a rock
driven by a sliding log in Little
Cottonwood Canyon.

William E. Knight
1855-1882

I left my home in perfect health
And little thought of death
One moment at my work and then
I lost my breath.

* * *

John Pack
Born May 20, 1809
New Brunswick, Dominion of Can-
ada
Died April 4, 1885

Baptized into the Church of Jesus
Christ of Latter-day Saints Mar.
8, 1836. Appointed Senior Pres.
of the 8th Quorum of Seventies
Oct. 8, 1884 at Nauvoo, Illinois.
Commissioned Major in Nauvoo
Legion Oct. 28, 1844 by Gov.
Ford of Ill. He was a captain of
fifty as the Utah Pioneer band
entered Salt Lake Valley July 22,
1847. Assisted Pres. John Taylor
in opening the French Mission in
1849-52. Performed four other
missions; he was the father of
forty-three children.

* * *

James Atkinson Birchnell
Native of Spalding, Lincolnshire,
England
Born April 5, 1816—Died Jan. 5,
1871

Afflictions sore long time I bore
Physicians were in vain
When God did please death did
seize and eas'd my every pain.

* * *

In memory of
Hon. Leonidas Shaver
Born in Abbington, Wash. Co.
Virginia

Died in G. S. L. City, Utah Ter.
June 29th, 1855

In the 32nd Year of his age.
On the 31st of August, 1852, he
was appointed Associate Justice
of the Supreme Court of the
United States in and for the
Territory of Utah. Though the
youngest of the United States

—Gathered by Erma S. Hatch and Florence Murphy.

Judges in Utah, he discharged
the duties of his office and those
of a citizen, with honor to him-
self and to the satisfaction of the
community, and having lived
worthy of respect and esteem,
died universally lamented.

* * *

In memory of John Dixon
Who was killed by Indians
August 17th, 1855—Aged 25 years.

* * *

Wife of Samuel Thomas
Dau. of Thomas & Sarah Jones
Born July 22, 1819
Burmardenshire, South Wales
Died May 15, 1869
She was a leader, mother here
And in her life the Lord did love
We trust our loss will be her gain
And that with Christ she is gone
to reign.

* * *

Sacred to the memory of Sarah F.
Tanner
The wife of John W. T. Tanner
Born Feb. 12, 1843—Died Oct. 14,
1865

Also John W. Tanner Jr.
Born Sept. 29, 1863
Died Oct. 16, 1863.
Farewell, My Dear Wife, I bid you
adieu,

And this our Dear babe, I have laid
here by you
May heaven's kind angels guard
o'er your grave
Until from its powers you are even-
tually saved.

* * *

Susan C
Wife of Albert P. Rockwood
Born in Iceland
Died Jan. 5, 1892
Age 58 years 11 months
O let us think of all she said
And all the kind advice she gave;
And let us do it, now she is dead
And sleeping in her lovely grave.

Mt. Olivet Cemetery. In harmony with that beautiful sentiment which is one of the attractive characteristics of a Christian civilization, the early American residents of Salt Lake City were impressed with the need of securing a tract of ground which would be suitable for a permanent burial place of the dead. To find a place of natural beauty and suitable location, with abundance of water, and with soil capable of being beautified with grass, flowers and shrubbery, so as to make it an attractive resting place for the beloved dead, was no easy task.

After careful investigation, it was decided that the most desirable location was a tract of twenty acres lying within the military reservation of Fort Douglas, upon its western boundary, between a continuation of Fifth and Sixth South Streets. This tract was, in due time, dedicated for a permanent burial place by the Secretary of War, in accordance with the provisions of the special Act of Congress referred to in the pages following. In compliance with these provisions, the permanent control of this cemetery is vested in a Board of Directors, composed of the commanding officer at Fort Douglas, and the pastor, or acting pastor, and one lay member of the Congregational, Methodist, Presbyterian, Episcopal and Baptist Churches. The first Board consisted of J. C. Royle (President), Bishop D. S. Tuttle (Vice-President), George Y. Wallace (Secretary), W. C. Hall (Treasurer), General John E. Smith, Rev. W. M. Barrows, Rev. J. M. McEldowney, H. C. Goodspeed and John M. Moore.

This Board adopted "Mount Olivet" as the name of the Cemetery, and in 1877 began the work of laying off the ground in lots (18 feet square, the minimum price of which they fixed at \$25.00 per lot). Being dependent upon the sale of the lots and the small annual tax upon them for an income, the Board has necessarily been greatly cramped for means to carry on improvements. It is hoped that ere long the income from these sources will be such as to enable the Board to carry out its plans for making the beauty and attractiveness of this home of the dead, in some measure, worthy of the marvelous natural beauty and grandeur of its location. To this end, the Board invites the suggestions and co-operation of all citizens who would like to see Mount Olivet so improved as to be an attractive place for friends and visitors, and so beautiful that even Death itself may be, in a measure, robbed of its wonted gloom.—**Preface to Short History, 1882.**

Fort Douglas Cemetery. In October, 1862, General Connor and his troops established Camp Douglas, or what is now known as Fort Douglas, in the foothills east of Salt Lake City. The southeast corner was reserved for the cemetery. The first grave that we have record of was in January, 1863. A large monument was erected to the memory of the officers and soldiers of the California Volunteers who lost their lives at Bear River January 29, 1863, and also the men who fought at Spanish Fork, 1863. A huge rock marks the resting place of General Connor, on which has been carved a bust of the general; under it a bronze plaque with a short biography.

PRIVATE BURIAL GROUNDS

Brigham Young Cemetery. The lot is rectangular in shape, 165 feet deep and a little over 82 feet wide. Originally it was a part of

Brigham Young's private property. Later the title was held in an association named Brigham Young Cemetery Association. On the 18th day of March, 1927, the Association by Richard W. Young, president, conveyed title by warranty deed to the Corporation of the President of the Church of Jesus Christ of Latter-day Saints. "The grantee covenants and agrees for itself, its successors and assigns that the burials now situated in and upon aforesaid land shall in no manner or way be disturbed or removed except upon the legal mandate of the municipal or the proper governmental authority."

It is landscaped with flowers, trees and shrubbery. There are paved walks and in the center of the gently sloping lot is a large round bed of lovely flowers. The whole is surrounded by a low red stone wall, surmounted by an iron fence. A "Pioneer Trails and Landmarks" plaque is attached to the iron gate, on which is a brief sketch of the Pioneer leader.

It is uncertain as to how many people are buried in this famous family cemetery. However the grave markers reveal that at least twelve were interred. Laws and ordinances made it impossible to continue the use of private burial grounds, and this is one reason for the scarcity of graves of the Young family.

In the southeast corner is the grave of Brigham Young. After his death his son John W. Young personally superintended the building of the stone vault in which his father's body rests. It is laid in cement and the inside is cemented and whitened. A slab of stone, surmounted by an iron fence marks his grave. On a plaque attached to the fence is this inscription:

BRIGHAM YOUNG

Prophet-Statesman and Pioneer

B. June 1, 1801

D. Aug. 29, 1877

Whittingham, Vermont

Salt Lake City, Utah

Next to Brigham Young's vaulted grave, on the north is a full length flat white slab of stone on which appears the inscription:

MARY ANN ANGELL YOUNG

B. June 8, 1803

D. June 27, 1882

His first wife Miriam Works died in Mendon, New York in 1832. Two years later he married Mary Ann Angell.

North of this grave is another slab with the name:

LUCY A. D. YOUNG

B. May 17, 1822

D. January 24, 1891

The next one is marked with a headstone in a scroll design on which we find the name:

SUSANNAH SNIVELY YOUNG

1817

1892

Next to this a full length white slab under which the remains of one of Utah's most famous women repose. The inscription reads:

Sacred to the Memory
of

ELIZA R. SNOW SMITH

B. in Becket, Berkshire County, Mass., Jan. 21, 1804
D. in Salt Lake City, December 5, 1887

The following members of the Young family were also interred there: Mary V. Young, Joseph A. Young, Emeline Free Young, Alice Young Clawson, and three baby children, Luna, Harry and Monroe.

It is supposed that two more of Brigham Young's wives are buried here, Harriet Cook Young and Martha Bowker Young. However there are no markers to indicate this. The earliest date in the cemetery is 1874 and the last, 1892, but there must have been burials before for ten of Brigham Young's children died in infancy to childhood, among whom there were two pair of twin boys, the children of Louisa Beaman Young. It is presumable that some of these were interred in their family burial ground.

An interesting story in connection with a burial on a private lot, is that of the disposition of the remains of Phoebe Morton Angell, mother of Mary Ann Angell Young. She died in 1854, just six years after her arrival in Utah, and was buried on the property of her son, Truman O. Angell, Sr., whose home spot at that time was situated on the northeast corner of 1st South and State Streets, extending north near Motor Avenue. A few years ago as workmen were excavating at this site, some bones were unearthed. Some said there was a murder mystery to be solved, but Richard W. Young, a grandson of Brigham Young came forward with the information that his great-grandmother, Phoebe Morton Angell had been buried there. The bones were collected and placed in the Ensign family burial plot in the City Cemetery. — Laura King.

Kimball and Whitney. The first plot of ground in Salt Lake Valley formally dedicated as a burial ground was the little cemetery known as the Kimball & Whitney Cemetery. It is located on Gordon Avenue, between Main and State Streets and between North Temple and First North Streets in Salt Lake City, Utah. It was on the hill back of the old Kimball homestead which faced Main Street. As far back as 1848, Heber Chase Kimball, and Newel Kimball Whitney dedicated this sacred spot of ground to the Lord as a private cemetery for the two families. Ann Houston Whitney's remains were the first to be buried there in November, 1848. Her husband who took part in the above mentioned dedication was the sixth, having died two years later. The remains of Heber C. Kimball, one of the outstanding characters in the upbuilding of early Utah and counselor to Brigham Young rests here. Also his wife, Ellen Saunders Kimball, one of the first three pioneer women to enter Salt Lake Valley. Newell Kimball Whitney, second Presiding Bishop of the Church and bosom companion of Joseph Smith, the Prophet, is also interred there. In all, there are about thirty-five Kimballs, fifteen Whitneys and eleven hired help and friends buried there.

When Solomon Kimball returned from Arizona in 1866, he found the cemetery in a bad condition. There was no fence around it. Nine-

tenths of the graves could not be identified, and worse yet, the title to the property was in the hands of four different individuals, each of whom was determined to make merchandise of it. Soon after, he found that it had been sold for taxes. He took the matter in hand and discovered an old territorial law that exempted all burial places from taxation. He did not cease his labors until the titles were in possession of the Kimball family and a right-of-way was obtained to Main Street. A good iron fence was placed around the property. Four of the lots which belonged to H. C. Kimball's estate were found which had been overlooked by the administrators. Proceeds from the sale of these lots brought \$3,000.00 which was used to beautify and improve the cemetery. Lawn and beautiful evergreen trees were planted and a caretaker, John Drakeford, hired. Mr. Drakeford served in this capacity for many years. Solomon went before the City Council who granted the perpetual right to allow the honored dead to remain there on condition that the family improve, beautify, and take good care of this piece of property and allow no more interments to be made there.

Solomon F. Kimball was manager and custodian of the Kimball & Whitney Cemetery for twenty-five years. During that time it was kept up by donations from members of the Kimball and Whitney families. Annual reports were mailed to members of the families listing donations and expenditures and each contained poems, photographs, and short sketches of those buried in the cemetery. Alice Kimball Smith and Annie Kimball Knox, daughters of Heber C. Kimball, were the next cemetery custodians; followed by Joseph Kimball, then J. Golden Kimball. It was through the efforts of J. Golden Kimball that the Latter-day Saints' Church assumed perpetual care of the Kimball & Whitney Cemetery.— Meriba Kimball Cornia.

Willard Richards. I well remember my Grandfather, Willard Richards' private burial ground. Our home was on the lot assigned to Willard Richards when city property was distributed among the pioneers. It was the east half of the block on the west side of Main Street between South Temple and First South Streets. When he died in 1854 he was buried in the plot that had been set apart for that purpose near the middle of this property. Our family home was near by and the burial enclosure was familiar to us as we children played about there. The fence, the lilac bushes, the brick-bordered walk and the pinks are a definite memory. Three of his wives and several children also had been buried there. In the spring of 1890 when my father, Dr. Heber John Richards, was planning to take his family to Europe and his brothers, Joseph and Willard were contemplating the opening of Richards Street, it was decided to remove the graves to the lot in the City Cemetery.

As a little girl going to school in the Eagle Gate Schoolhouse, I remember going home one noon and seeing men taking the remains from the opened graves and placing them in the new box. As a braid of blond hair was placed in the box I was troubled as to how each person would ever get his own remains together again. To my husband's father, Edward Stevenson, was assigned the lot on the corner of First South and First West Streets and there in the west end of that lot were buried the remains of four little ones. These remains also were

later taken up and reinterred in our own family lot in the City Cemetery—Rhoda Richards Stevenson.

Wood Cemetery. An outstanding characteristic of Daniel C. Wood was to own, supervise, conduct, and operate his own personal properties for the education and religious training of his family. He owned his own school house and church which his family attended. The only original land mark now remaining is his own cemetery located in West Bountiful, Davis County, Utah where he and his wives and several members of his family are buried. During the massacre of the Indians there were many Indian children left orphans. Daniel Wood adopted three Indian children. They, too, are buried in the Wood Cemetery. The Cemetery plot was laid out approximately in the year 1852. It was customary of the Wood families to meet at the cemetery each year on Memorial Day where fitting and sacred services were held in honor of Daniel Wood. Many of the original grave markers still remain; also a monument of his own design and model which will stand as a monument to his memory and his loved ones who are resting there. The cemetery plot was an endeared spot to Daniel C. Wood. In one corner of the lot he planted several trees under which he placed two or three rocking chairs for the family's and friends' comfort when visiting there and where he spent many hours in meditation and studying. His most ardent desire was expressed many times to his sons before his death that the cemetery should never be moved.—Peninah W. Poole.

CARING FOR THE DEAD

Beaver. At the time Beaver City was settled in 1856, the President of the Relief Society and sisters took care of the dead. They washed and laid out the women and children and called on the men to assist with male members. The sisters made the clothing for all of the dead. They usually met at one of the homes where there was a sewing machine. Sarah Woolsey was one of the main seamstresses for many years. The caskets were made by our local carpenters from native lumber. It was a custom that coffins for older people be covered with black and for the younger children the caskets were covered with white canton flannel.

Two years after the settlement of Beaver the cemetery site was selected and surveyed. The ten-acre plot of bench land is in the northeast outskirts of the city with an additional strip of land on the east side purchased for future use. At the present time this strip is rented and planted to farm crops. For many years Beaver's cemetery was dry and barren with the graves made in mound fashion marked by headboards or headstones of sandstone which was obtained from the mountains east of Buckhorn. These stones were cut and lettered by a stone cutter by the name of Milo Andrus. For many years small fences surrounded family plots to protect the graves from wandering animals. In 1880 a tall picket fence of native lumber was built around the cemetery by William Bakes and Charles Stoney. It is painted white and after all these years is still in good condition. The main entrance gates are on the west center with turning gates on each side, also at the north and

south sides of the cemetery. Formerly in these places there were steps or stiles for pedestrians to enter.

The inscription on the headstone of the first grave in the cemetery reads: "Bonfield Thimblebee, born Cambridgeshire, England, August 20, 1806; Died, January 9, 1858." Another marker shows that William Evans, who was killed by lightning, was buried in 1858. In 1872 Lieutenant William Willis, who was a member of the Mormon Battalion, was buried. His grave and that of his son have brown sandstone markers that are just alike. They are artistically shaped and lettered. Many of the monuments in our cemetery are the works of James Boyter and his son, H. K. Boyter. They located a marble quarry west of Frisco, Utah. The stone was brought by wagon to their shop where it was cut, polished and lettered.—Martha Beaumont, Amelia Dean.

Tooele. Like most or all pioneer villages, the dead in Tooele County were cared for in the best manner known, at that early date. One neighbor would help the other, to the best of their ability and some times it would be necessary to bury their dead at once, according to the cause of death. Hannah Larson (later England), living in Rush Valley at that time, was called at the age of 16 years to lay out and care for the dead and from that time on until 1926, did that work, helping older women. One we must make special mention of was Caroline Lee. Aunt Caroline, as she was known, was very handy with her scissors, and would take the plain bleach and cut fancy designs in it, to trim the coffins, which were made by a Mr. Broad. He made most of the coffins in our county in the early days.

As early as 1880, Moroni England and his wife, Hannah, were called to care for the dead. Harry Haynes, and his wife, Mary assisted in this calling. These good people did this work for years, gratis, as far as money was concerned. Later Mr. England sent to Salt Lake to Joseph William Taylor, for caskets, and according to his books, received 5 per cent from sales of same.

In 1908, a Hearse Company was formed, and a horse-drawn hearse, built in Ephraim, Utah, was purchased. The company consisted of twenty-five Tooele men, who had fifty per cent interest, Mr. and Mrs. England the other fifty per cent. Morgan Mecham furnished a fine team of horses and drove the hearse for many years. Up to that time, white top buggies or lumber wagons were used. So when a hearse came in town, it was a great pride to the community and the country in general.—Elise Eastman.

Tooele's first cemetery was located at the mouth of Settlement Canyon, which was also the sight of the first settlers. The settlement was along the stream coming from the canyon and the cemetery was to the south and west of it, at the foot of the mountain. It was here that the first white person was buried in Tooele Valley in the year 1850; and it continued being the public burial place until 1867. There were no family plots there, but they were buried just as they died, side by side. There were two rows of graves which run north and south. When the new and present cemetery was put into use some of the people moved their dead from the old to the new burying ground, and it is quite likely that in some cases the wrong body was moved as there were

very few if any stones to mark the identity of the grave. As in one case a child of Brother and Sister Hugh S. Gowans, was buried in the winter while there was a very deep snow on the ground. The mother of the child was not able to attend the burial and when they desired to move the body they could not find it. This in all probability was the funeral where the snow was so deep that they had to strap the little coffin to the running gears of a wagon, then with two yoke of oxen they hauled the body to the grave, with eight or ten men going ahead of the oxen to break the road. When the snow melted in the spring they could not find this body. There were approximately one hundred people buried there and about half of them were moved to the new cemetery.

Mrs. Margaret G. Heggie, the mother of the Late John G. Heggie, was the first person interred in the new cemetery. She died September 4, 1867. William C. Gollaher, the first mayor after Tooele was incorporated, was the first man, and Mary Larson, sister of Hannah England was the first young person interred there. The new cemetery was located by the late Bishop Thomas Atkin and George Craner, and was surveyed and platted by Charles Herman, so that each family has a lot one rod square, which was not the case in the old graveyard. Neither was there any Sexton to dig and look after the graves. It fell the lot of the bereaved family to dig or see that a grave was dug.

Following are the names of the dead or at least part of them who were buried in the old cemetery between 1840 and 1867 and whose bodies were not removed to the new cemetery: Mr. Custer, killed by an Indian; Grandpa Lee, who made the first furniture in Tooele; William B. Adams, the first school teacher; Adam Smith and his wife; Thomas Chamberlain, James Nix and wife, Sarah Early Nix, Sarah Ann Orem Nix, with twin babies; Mrs. Wales Nix, Thomas Wales, Agnes McIntyre, Peter Maughn, Mary Tuttle, a boy named Dispane, Mary Agnes Utley, who was accidentally shot; James F., Elizabeth and Hugh Bevan; the children of George Speirs; Emma Green, Ann Gowans, a child of Robert McKendrick; Darius Pratt, son of Apostle Pratt; Rachel Kelsey, Lansing Bates, Agnes Clegg, Susannah Kelsey, Clara Ide, Samuel Sham-hip Stookey, Christian Smith, Julia and Mildred Edwards, Sophia Pher-son, John T. Barker, Peter Stewart, Mary Ann Charles, David Charles, and a man named Nelson who was scalded to death.—John A. Bevan.

Kamas. In early days in Kamas when there was a death, the people really had a problem on their hands. We were 40 miles from supplies in Salt Lake City and so when death came, if it was a woman the Relief Society ladies went to the home and laid out the body. If a man, the men did the same service. Bottles were filled with ice and placed around the body to cool it. Sometimes when ice was hard to get, arrangements had to be hurried. The caskets were all home-made from our native lumber which was sawed in our canyons. Mr. and Mrs. Jesse R. Burbidge made, covered and lined them. The outsides were covered with black velveteen or a black alpaca, which was quite shiny. The stores made it a point to keep such material on hand. The casket was lined with cotton batting, covered with a strip of hope bleach, over this was tacked another strip of the bleach which had been pressed in small pleats about one inch wide. The merchant always tried to keep two or three sets of casket handles on hand. He would order from Salt

Lake City and the goods were brought out to him by Mr. Joseph Warr, who freighted by team and wagon.—**Kamas Daughters of Utah Pioneers.**

Panguitch. The people of Panguitch cared for their own dead. In case of infants or women, the mid-wives often did the necessary preparation for the dead. Among them, Hannah Shakespear, Susan Heaps and Grandma Imlay. After the Relief Society took over the making of burial clothes and preparing bodies, Minerva Cameron, Barbara Myers, Annie D. Judd and several others did the work. Annie D. Judd was very young when she did the work. James T. Daly, Sr., was one of the men who acted as a nurse in sickness and helped to prepare men for burial.—**Panguitch Daughters of Utah Pioneers.**

Weber County. Soon after the settling of this part of the State the problem of the care and burial of the dead became an important question. Naturally, the fine women of the Relief Society, to look after the comfort of the people, both at birth and in passing, were called upon to perform the rites of preparing the women and babies for burial. The preparing of a coffin for burial fell upon the hands of the men, and those who had had the experience in the art of making furniture and cabinets were called upon to perform this duty. Transportation entered the picture and funeral directors were called upon to provide transportation, so naturally they became associated with the livery business. In Weber County it eventually was a furniture, undertaking establishment, and livery combination. This existed for many years. In every town there seemed to be one or two ladies who were always called when difficulties entered the home. They served the Community from birth to the grave. They served for the love of the people without charge and truly they were ministering angels.

Some undertakers procured metal boxes that could be lined with chipped ice and the body placed therein. The honor of being the first Weber County undertaker must be given to James Gale, pioneer. He made some of the first coffins in his shop. He served the people of Weber County for many years and later sold his business to George W. Larkin and Charles J. A. Lindquist.

S. M. Preshaw, Undertaker and Funeral Director, had his business in the Canfield Block in 1883. Later he sold his business to Albert Ritchie. February, 1887, George W. Larkin and Charles J. A. Lindquist formed a partnership known as Larkin & Lindquist. After a very successful three years' partnership in 1890 they each established their own firm.—**Ida C. Hinkley.**

Heber City. The dead in early days were cared for by the Relief Society sisters or our local people. Cold or ice packs were applied to the corpse until the body was prepared for burial. When the first carpenters came, William Bell and George Blackley, Sr., they made the coffins. Later John Bond kept store-made coffins which he sold. Our first licensed undertaker was John Winterrose. The first cemetery was east of town. It was a little burial spot in the center of our present one. As the cemetery began to grow, John Duke and his wife Martha Y. Duke, gave a tract of land, April 5, 1877, to the people of Heber for burial. This land joined on the west of this cemetery. The first sextons were

William Neil and O. T. Nelson. The first death was Mary Sarah Cook, little daughter of Daniel and Sarah Bigelow Cook, who died June 7, 1859, just two months after the pioneers came to Provo Valley. The first adult and the second death was John Carlile, the father of six children, who died Sept. 16, 1859. The first headstones were made of boards and red sandstone, which came from the mountains just east of Heber City. On a Pioneer grave we read:

Sacred to the Memory of
ROBERT CARLILE

Dead, 73 years of age

"Go home dear friend and dry your tears.
I shall be here till Christ appears,
And at His coming I shall have
A gospel wing from the grave."

—Ethel Johnson.

Manti. The Manti Cemetery is favorably located at the foot of the Manti Temple. The following information is taken from the early minutes of the City Council Meeting: It was selected as a burial site in 1849 and used from then on. The property (or the bulk of it) was patented by Manti City September 2nd, 1872 and the deed recorded February 18th, 1875. The cemetery is divided into several parts and is in three sections. Parcel 115 (the south triangle park space) was deeded by Manti City to Brigham Young January 6th, 1872 and turned back to Manti City at some later date.

January 5, 1856. "An ordinance was read appointing James Tooth in place of L. C. Case as City Sexton and on motion by Alderman J. Richey it was unanimously approved. An ordinance was read defining the duties of City Sexton." At a meeting of the City Council held May 2nd, 1856: "On motion it was unanimously carried that there be a stone fence built around the 'Grave Yard' of Manti City and again on motion the fence was laid over for further consideration. Adjourned." January 31st, 1862. "Mayor introduced subject of enclosing the Graveyard. Said he had considered the subject over and condemned the taxing policy, was in favor of letting it out in lots, and takers build for said lot, and further, the original dimensions of Barton Committee might be considerably reduced. Considerable discussion ensued on the subject. Moved by Alderman Patton, seconded by Alderman Beach that the wall be built after these dimensions, to wit—six inches in the ground, 2 feet at surface, 12 inches at top and 5 feet high from surface, carried. Resolved, that to try an experiment to see how many lots might be taken voluntarily in said Graveyard. That J. Shomaker, John Lowry, Sr., and C. H. Barentsen be committee to wait upon the people for that purpose to report next meeting." Council Meeting February 11th, 1862. "Subject of Graveyard brought up. Committee report that they had obtained 100 subscribers for lots making on the aggregate about 1,051½ feet of wall; about 64 rods." In the early eighties many pine trees were planted. Francis M. Cox and his brother Byron planted some of the first trees and guaranteed them to live, for \$1.00 each, to be paid by the city. The month of June proved to be the best time of the year

for transplanting. James Tatton and Christian Hemmingson went to the mountains with their teams and wagons and filled the wagon boxes with rich mountain soil into which they set the young pines.

In pursuing the City's records it is very evident that the Indians' dead were well taken care of by the Pioneers of Manti. They were given a respectable burial. In Council Minutes we read: "F. W. Cox' bill on lumber for coffins for Indians was allowed. On motion it was carried that James Tooth's bill of \$15.00 for undertaker" be allowed. May 15th, 1860: "Asariah Tuttle's bill \$4.00 for burying an Indian rejected." Bill of Jens Hanson for burying an Indian \$3.00 allowed." John Tuttle was appointed Sexton February 20th, 1868. In 1881 George Braithwaite was made Sexton. In 1889 James C. Cahoon, Sexton. In 1889 George Braithwaite, Sexton. 1893-1900 James C. Cahoon, Sexton. 1902 H. P. Larson, Sexton. The present City Sexton, Edward Carlson gives the following notes: Thonlulas Shomaker was buried on the east side of the yard, Dec. 18, 1849. Born August 26th, 1853. Ole A. C. Monster, first man baptized in Denmark by Erastus Snow, August 12th, 1850. Born in Denmark May 3rd, 1808, died May 13th, 1884. Stone erected by friends. Isaac Morley, born in Montague County, Massachusetts, March 11th, 1786, died June 24th, 1865. Luther T. Tuttle, born 1825, died December 23rd, 1917. P. O. Hanson, born June 11, 1818. Pioneer of 1847. In 1850 he was sent to Denmark as first Mormon Missionary. Translated book of Mormon into Danish language. Made many converts; was president of three large companies. Died August 9, 1895. The Danish people erected a monument to his memory. William Fowler, author of "We Thank Thee O God for A Prophet," born in England, died, Church erected monument to his memory.

Edward L. Parry, a pioneer of 1853 from Wales, a stone cutter by trade, was employed on the foundation of the Salt Lake Temple; from there was sent to St. George to assist with the Temple and tabernacle there. In 1877 was called to Manti to assist with the stone work on that Temple. Here he located. Most of the oldest monuments in the Manti Cemetery are his work. Many of the inscriptions on the old headstones seem queer to us, queer because we do not realize the stern conditions of early days nor do we know the human story behind the inscription. Brother Parry lost a granddaughter of whom he was very fond; for her he erected a tombstone on top of which was carved the figure of a lamb, and expressed his devotion by carving these lines: "They called her Jennie, but she was Grandpa's little lamb." You might laugh at the inscription, but knowing the story you would not even smile.—Ellice M. Moffit.

Spanish Fork Cemetery. The Spanish Fork Upper Cemetery is a plot of ground where 75 pioneers are buried. The first bodies were placed there in 1851. James G. Higginson, at that time was the volunteer sexton. On this plot of ground south-east of town, two of his little girls were buried. Later the City decided to set aside a plot of ground nearer town; this ground was also on the south-east. At first the graves were laid in a row just as the people died and ran from north to south. This proved unsatisfactory and father met with the City Council and asked that the ground be laid off in streets and plots for family burial. This plan was approved and the lots surveyed, and my father, James G.

Higginson, was appointed sexton on June 15, 1866. His interest in laying away the dead never ceased. Often the lumber for vaults was very hard to obtain, and my mother has told me father would make a house-to-house canvas if necessary, looking for lumber for these occasions, always telling the people, "I would do the same for you if this was your dead."

The winters were very severe and often the ground was frozen hard, the picks and shovels were sometimes in poor condition. After his twin sons were old enough to keep the fires burning, he would clear the snow and the sage brush away, mark off the grave and have the boys make a fire on the ground. This must be done at night so that in the morning the grave would be more easily dug. The boys felt timid to be left alone at night, but this was their job. One time while they were in the cemetery keeping the fire going they were very startled to hear a voice say, "Boys, what are you doing?" They did not know what to do. Neither of them dared move, but it turned out to be a demented woman who was wandering around at night. They told her why they were keeping the fire, and she went on her way. At another time the boys were down in the grave digging when one of them felt a cold touch on his cheek. He immediately dropped his pick and jumped out of the grave; the other followed. Neither of them stopped until they reached home. When asked what the trouble was, one of them exclaimed, "A cold finger touched me on the cheek." Father and the boys returned to the cemetery and found the root of a tree was sticking out of the wall of the grave, which had touched his cheek. They all finished the grave together. While he was still serving as sexton, father removed his two little daughters from the upper cemetery.

At one time an epidemic of diphtheria spread over the town. There was hardly a family who did not lose one or more from their home. Father was teaching school at the time in addition to his duties as sexton. I have heard him say, "Twas a hard task to bury a pupil from my school." I have been told by one of the late sextons, that his records were plain to read and very complete.—Grace G. Meiling.

Taken from the Stones of the Spanish Fork Cemetery

CAPTAIN JOHN DAVIS, A Sea Captain

The Captain and his faithful wife
Have closed the voyage of their life
But happy they, for both had sailed
On Zion's ship that never failed.
The Holy Priesthood for their guide
Safely they've crossed life's ocean wide
Now rest they on that peaceful shore
Among the blest forever more
And oh their joy will be complete
When all their children there they meet.

PATRIARCH ZEBEDEE COLTRIN

A friend of Joseph Smith lies here
A Patriarch and Pioneer

His life was marked by faith and zeal
His mission was to bless and heal.

Composed by Hannah Cornaby.

WILLIAM W. CHISHOLM

Born November 1st, 1843

Durham, England

Died, November 12, 1897

"Affections tribute here I raise

'Tis all that I can do

Till death shall close my earthly days

Our friendship to renew."

—Elnor Jarvis.

Union Cemetery, as told to Leila Brady Nix by Lucy E. Graham Green. "When my Great Grandfather, Rufus Forbush, came to the valley in 1847, he settled on Little Cottonwood Creek just east of the present site of Union. Here he had a farm. In the winter he came down to the settlement to live. In the fall of 1852 his wife, Polly, died. At that time there was no graveyard except in Salt Lake so he chose the highest spot of ground on his farm and buried her there. During that winter a severe epidemic of Black Smallpox broke out in Sandy, an adjoining town, and when Grandpap went back to his farm in the spring he found that other graves had been made on his land. There seemed nothing to do but turn the land over to the community for a cemetery. Some of the graves were unmarked and several times in later years, when graves were dug, they would run on to a box and have to dig somewhere else. Jacob Pate was sexton for many years, as I remember. In later years when cemeteries were established in surrounding communities, the Union Cemetery was almost abandoned, there being only two or three burials there in the last ten or fifteen years. The names of some of the old pioneers, who are buried there, are Forbush, Greenwood, Brady, Pate, Van Valkenburg, Richards, Smart, Price, Griffiths, Charles, and several negro families, one being Green Flake, a servant of Brigham Young, who entered the Valley with him on July 24, 1847."

St. George. In the early days in St. George, persons were appointed or requested to look after the dead, and would wash and lay them out and later clothe them, then place them in their caskets. Usually a carpenter would be asked to make the casket, then the ladies would line and cover it.

In later years Horatio Pickett and Erastus B. Snow opened an establishment for keeping caskets on hand; also the accessories necessary. After the death of Mr. Snow, a building was erected on the lot of Horatio Pickett, which he used for those purposes.

The St. George City Cemetery comprises Block 59, Plat B of the St. George City Survey. At first the northwest part of the block was used as the burial ground, but in 1898 the northeast part was opened up for use. Since then it has been gradually enlarged until at the present time the whole block is used and all enclosed. In the early days the scarcity

of water in the city was a problem for the cemetery, but since the piping of the Cottonwood water from Pine Valley Mountain more water is available at the cemetery which helps in its beautification. During the time some of the ladies of St. George were members of the City Council, they were instrumental in having climbing roses and other kinds, planted around the fences which enclose part of the grounds.

Elizabeth Reeves Liston. Born June 16, 1822. Died June 22, 1892.

"Tis hard to break the tender cord,
When love has bound the heart;
'Tis hard, so hard, to speak the words,
'Must we forever part?'"

Joseph Mencham. Born Feb. 1, 1806. Died Mar. 6, 1893.

"There is a bright region above;
We long to reach its shore;
To join with the dear ones we love,
Not lost, but gone before."

One of the first sextons here was Thomas Cottam who was also janitor of the tabernacle. Brother Cottam had a bower or arbor of the Tamaix trees planted around his lot with a seat under them where he used to go and rest from his labors. There was no water for the cemetery at that time so he would take his bucket and get water from the ditch and water his trees and flowers.

One of the most unique and outstanding headstones is that of Lydia C. Knight. It is a round ball or sphere, highly polished granite, resting on an eight-sided pedestal of granite more rough looking than the ball. Many visit it when going through the cemetery. There is another one made of granite or marble to represent logs placed together and joined at the corners as log houses were in the early days.—Ella Seegmiller.

Bear River City. The pioneer cemetery and undertakers of Bear River City date back to the first grave made on the bank of the Bear River in the year 1870 when a Mr. Larson was buried there among the high sagebrush and bunch grass in a crude box of native lumber. His body as well as the coffin had been prepared for burial by the gentlemen of the settlement. The first coffin maker of the community was Jorgen Andreason, a native of Denmark, who came to Utah in 1868 and was called to that position by the presiding officer of the Ward.

As a child, I was so impressed by a funeral in my own family that I have never forgotten the details of that occasion. The sisters of the Relief Society washed and laid out the bodies on a clean sheet on some boards that Father and other men had arranged. There were two of them, my sister and a brother, ages five and three. They died within twelve hours of each other from scarlet fever.

My mother was prostrate with grief, but the house was full of people. Men measuring and talking about the size of the coffin. Women making the clothing; they were all white, even to the cloth shoes. I was so relieved when they were put into the coffin for they had lain so long (it seemed to me) on those hard boards with bottles of ice around

them. I wasn't supposed to go in that room, but somehow I couldn't stay away. When the coffin came that Mr. Andreason had made, the ladies tore the black velvet, then tacked it on the outside of the box and the lid. The inside was lined with white bleach and trimmed around the upper edge with a ruffle or strip of embroidery. The little pillows had ruffles of embroidery all around them. The lids were screwed down with fancy looking silver screws that Mr. Andreason had procured while in Salt Lake attending the Spring Conference.

The grave was very deep, it seemed, and there was another box of heavy rough lumber into which the casket was placed. All around the grave was sprinkled bits of gaily colored paper. After the coffin was lowered and the top planks put on, about a dozen men began shoveling dirt into the grave. As it fell it seemed to stifle me. When finished the flowers were placed on the mound, some wild posies, but most beautiful of all I thought, were the paper flowers some of the ladies had made. Then the choir sang a hymn. My grandfather dedicated the grave. The undertaker for that occasion like all others of the time had worked without compensation with the exception of the coffin-maker. It was not uncommon for the Bear River brass band to play at the funerals of elderly people. The first time was by the request of the deceased, Abraham Hunsaker, Bishop of Honeyville, Utah.—Lucinda P. Jensen.

Willard. The first death to occur in Willard, Boxelder County, Utah and probably in Boxelder County of pioneer parentage was John McCrary, born August, 1854, age 5 days. This death was three years after the arrival of the first settlers of North Willow Creek, now Willard.

The burial ground selected as a cemetery was one block east of their little group of log homes. The first burial was in the southwest corner of the cemetery. The next to die was buried by the side of the one who died previously and so on as the deaths occurred until the first row was completed, then a new row was begun. In the course of a few years the inconsistency of this arrangement was discovered and as this graveyard would soon be too small a larger one was proven to be necessary. At a Priesthood Meeting held Thursday evening, March 6th, 1874, which was presided over by Bishop George W. Ward, a committee of six was appointed to be known as the cemetery committee. They reported the following week that the town should be divided into six wards and each of the six brethren of the committee were to be assigned a ward apiece and a visit made to every family in their respective wards to find out how many lots in the new cemetery each head of the family would buy. Those who bought lots agreed to pay for the fencing of the cemetery. Seven and five-eighths acres were to be enclosed. This land was divided into 64 blocks with a total of 256 lots, 100 lots were sold leaving 156 lots to be kept for future sale. The estimated cost for fencing was \$700. Each lot was sold for \$7.00. One lot was to be assigned to Indians, and one to transients.

John P. Wood arrived in Willard in 1852 from England. He brought with him a complete set of carpenter tools and became the cabinet and coffin maker in this locality. After a hard day's work in the field he was often called to make a casket in the evening for a friend or neighbor. He would first take the measurement of the deceased person, then shape the boards to fit the need of the body. The casket was

not rectangular as the caskets of today are; the widest part was from elbow to elbow. The next measurement was from the right elbow to the crown of the head. The third and longest measurement was from the foot tapering to the rectangular foot head board and at the ends of the coffin. The lid was separate from the coffin and shaped like the base, to be placed on the coffin just previous to the burial and nailed to it with strong nails. The casket and lid were then brought into the house and the women lined and covered them.

The clothing for the dead was made by a sewing committee appointed by the Relief Society. They had their patterns and were skillful seamstresses, who worked many times through the entire night to prepare the clothing. The sewing was done by hand or on a hand-turned sewing machine by Hannah Cook who owned the machine and brought it from England. The stitches sometimes unraveled and the sewing would have to be repeated.

The first headstones made in Boxelder County were made by John H. Bott. He had cut the stones for the construction of the Salt Lake Temple. President Lorenzo Snow encouraged him to start this industry in Brigham City and gave him the money to finance it. Mr. Bott began this industry in 1879, then he constructed a house. Setting up a double line of posts; he then braided willows back and forth around the posts. He filled the hollow places with straw and made a straw roof. The floor was of dirt. He obtained the stones he used from nearby localities but sometimes went to Paradise and Collingson for variety sake. At first he got Moroni Folkner to mark the letters on the stones, as he had had no training nor experience in letter marking or cutting. Later he would put his stone on a wheelbarrow and he and his wife would walk to the cemetery pushing the stone to be lettered. He would, as most lots were enclosed, boost his wife over the fence enclosing a stone with desirable lettering. She would use his compass to measure the letters and he would mark the letters on the stone, then carve them out after wheeling the stone home again. —Alice Harding.

Logan. When the first settlers located in Logan, in the summer of 1859, we remember that their fort was on Center Street from Main to Third West. As death is ever present with us all it was not long until they had to locate another city, the city of the dead. This they did on the north side of what is now Fifth North Street and just under the brow of the College Hill. It extended west about two blocks and I am told that it covered about two city blocks. Here for five or six years they laid away their loved ones.

At the time this place was located it was so far removed from their settlement—about five blocks east and five blocks north—that it was thought that the town would never extend so far, but it was not long until it extended to the border of this spot of ground. Later there was considerable water seepage from the hill above so that it was decided to move the cemetery onto higher ground. From Church records, we find that there were 60 or 70 buried in the old cemetery. There were twenty-two burials in 1866-1867; 17 in 1868; 32 in 1869 and in 1872 there were fifty-four recorded and from that time they increased until now we have about 200 burials per year.

It seems that the city didn't have a clear title to the land when they began to bury on the present site of the cemetery, for we find in the county records that the land was patented by Orson G. Smith on March 21, 1881, and that for a consideration of \$359.50 he deeded to the city of Logan the present site of the cemetery.

At first there was no sexton appointed and each family was responsible for burying their dead, but on January 17, 1866, the City of Logan was incorporated. John Jacobs was appointed as City Sexton March 14th the same year. He held this office until March 14, 1874.

One of the duties of the sexton was to provide a coffin for which he could charge \$1.25 per running foot, for furnishing and staining a plain coffin. And for digging a grave four feet in length and under he was to charge \$2.00 and over four feet it would be \$3.00. All graves were to be not less than five feet deep. No person was allowed to bury a body outside of a public burying ground, nor could they do so in it without first obtaining a title to the lot on which they desired to bury the dead. The price of these lots was \$1.00 at first, but they were soon raised to \$2.00 per lot large enough to bury eight adults.

Hugh Adams followed John Jacobs and was sexton for two years, then Christian Larson was appointed in 1876 and served until September 6, 1882, when he resigned his position.

January 13, 1879, Sexton Larson recommended that twenty acres of the cemetery be fenced and that those bodies buried in the old cemetery be moved to the new one. He agreed to remove these bodies at the following prices—\$6.00 for adults and \$5.00 for children—the cost to be paid by the parties interested where known and the City to pay for those unknown. A few were removed at that time, but on June 7, 1882, the sexton reported that there were still about forty bodies to be identified and removed to the new ground and he said, "In view of the fact that said graves were fast becoming unrecognizable and the land upon which they were situated will be soon cultivated, I beg leave to call attention of the Council to the propriety of having them removed forthwith." He agreed to move them for \$5.00 for adults and \$4.00 for children, this to include furnishing boxes for each where the coffin was destroyed, as there were no boxes used at first. This was done in the following months. Those which could not be identified were placed in a section now known as the Pioneer Plot which is cared for by the City.

The cemetery is laid off similar to the city—it has a Main Street and a Center Street. There are five plats—A, B, C, D, and E. Each lot has 8 burial spaces in it. Space number 8 is always in the southeast corner of the lot and the father is always buried there. The mother is buried in space number 7 and everything is as systematic as possible.

The first markers were of course of wood, and these soon faded and were destroyed. These were followed by sandstone from the Franklin quarry. Many of these are still standing. Some are very simple and others more elaborate; white marble followed and now they are all made of granite in all shades of gray and tan. The sentiments engraved on these old stones are interesting. I collected a number of the most unusual; they all breathe the spirit of faith and hope and resignation. They are as follows: "They shall be mine, saith the Lord of Hosts, in that day when I make up my jewels." Then on a baby's I found, "Jesus Christ

said of such is the kingdom of heaven"; and this was on an older child's stone, "God gave, He took, He will restore, He doeth all things well."
—Rebecca B. Cardon.

Cemetery at Winter Quarters. On September 20, 1936, thousands of members and non-members of the Church gathered at Florence, Nebraska, to participate in the dedication at "Winter Quarters" cemetery of the heroic monument which will immortalize in stone the sacrifice of the men and women who gave life itself for their right to believe and worship according to the Gospel of the Master. The Winter Quarters monument commemorates one of the most remarkable chapters in American pioneer history and in the history of the world—the fifteen-hundred mile trek between 1846 and 1869, across the then poorly known West, by tens of thousands of people, some driven from their homes, all seeking the right and freedom to worship God according to the dictates of their conscience. Six thousand of these emigrants died en route from exposure and travel hardships, nearly six hundred of whom lie buried in the Pioneer cemetery at Florence, Nebraska. To honor and to keep alive the memory of these courageous souls who suffered and died in the cause of religious devotion this monument has been erected. The monument itself is the work of Avard Fairbanks, native-born Utah artist, who is a descendant of pioneers buried in the Florence Cemetery, and who is now with the Division of Fine Arts, University of Michigan.

Council Bluffs on the east bank of the Missouri river was reached on June 14, 1846. The succeeding companies arrived during the summer and early fall. It was then too late to enter the poorly charted West to find the ultimate destination of the people. Consequently a temporary encampment, called Winter Quarters (now Florence, Nebraska), was built across the river and some miles north of Council Bluffs. Here a thousand log houses and other buildings were erected before January, 1847. In this "city" and its neighborhood were settled for a period most of the Saints, with their wagons and herds of cattle, horses, mules and flocks of sheep, which had migrated from Nauvoo. Schools and churches were provided. Over night, as it were, a city appeared on the prairie. It seemed a miracle!

During the fall and winter of 1846-47 hundreds of the weary, underfed refugees, reduced in physical resistance, were taken ill by a scourging sickness. The conditions of the march had made it difficult to preserve full health. More than six hundred died in and about Winter Quarters, most of whom lie buried in the cemetery marked by the memorial group.
—The Improvement Era, October, 1936.

Archer, Idaho. In the year 1883, a group of pioneers settled the community of Lyman in the Snake River Valley. There were no undertakers, so friends and neighbors aided by going to the home, washing and preparing the body for burial. The women made the burial clothes and lined the coffins with material to make them as beautiful as possible. Robert McIntier, Sr., made many of the first coffins. No undertakers were in the Valley before 1902, when J. R. Young located as an undertaker in Rexburg.

Between the years 1883 and 1886, a group of citizens residing at Lyman, Oneida County, met and selected a plot of ground near the foot

of the hill at the eastern end of the community as a burial place. At the time the cemetery was located the land belonged to the United States Government. They failed to lay claim to the land and later A. S. Sutton filed on a farm which included the cemetery site. Among the people who were living at Lyman when the cemetery was located were the families of George Briggs, A. G. Arnold, Thomas Bates, William J. Young, Charles Foster, Edward Galbraith, John Reid, Silas Buckland, John Taylor, Hilery Payn, David Robison, Sidney Weekes, Samuel A. Wilcox, and others. In 1892 a group of these men entered into an agreement with Mr. Sutton to purchase the land on which the cemetery was located. Mrs. Jane Squires, the wife of Dave Squires, was one of the first buried here. Her death occurred in 1886. Her body was later disinterred and moved to Brigham City. Another early burial was Edith E. Bates in 1888.

For many years the only grave markers were boards with the name and dates painted on them. About 1890 or 1891 the first gravestones were ordered and shipped into the Valley. These were slabs of white marble about three inches thick. In the 1890's also, some stones were made from building stone quarried from the hills nearby. The early gravestones erected usually bore a line or two of verse to express the sentiments of the families of those who had passed away.—Martha Briggs.

Lewisville, Idaho. The first settlers came to Lewisville (then Bannock County) Idaho, August 16, 1882. These pioneers were Brigham H. Ellsworth and family, Richard F. Jardine and family, Harry Howard and John Ellsworth. Edmund Ellsworth and son Seth came and staked their claim, but returned to Utah until the next spring. During the next few years many families came each spring and fall.

The first death in the community occurred in 1885 when Harriet C. Hill, the mother of seven children, died at her home. A year later, Joe, the ten-year-old son of George and Harriet C. Hill, was drowned in a slough of backwater near the river, and was the third person to be buried in the cemetery. The first sexton was Welby H. Walker. About this time, epidemics of diphtheria and scarlet fever often took two and three children from one family. The three children of Aaron and Annie Hansen Thomas died from black diphtheria. Bishop R. F. Jardine acted as undertaker. William W. Selck, Jr., assisted with one burial, and Emuel Backman another. The other child, Bishop Jardine buried alone. Because people were so frightened, these burials were all made at night. Each casket was wrapped in a sheet that had been dipped in formaldehyde, and placed in a buggy to be taken to the cemetery. When burying the last child, alone, Bishop Jardine had difficulty getting the casket into the grave. It was terribly dark, his lantern went out, and he had no matches to relight it. He used reins from the harness to lower the casket into the grave and they became tangled in the sheet, tipping the casket and making it necessary for him to go down into the grave and straighten it. When the burial was completed, Bishop Jardine found the sheet, which he should have buried. Because of the darkness he didn't bury it, but rolled it up and took it home. There he tucked it under the eaves of the granary which extended over the top of the buggy-shed. He bathed, changed clothes, and as he was eating supper someone knocked at the

door. When his wife opened it, there stood their twelve-year-old daughter, Belle, wrapped in that sheet. The mother was terrified for a minute, then she felt assured that no harm would come to them, and it didn't.

Several people who were prominent in early Church history are buried here. One is Caroline Young Harris, wife of Martin Harris, the Book of Mormon witness. She was buried in 1888. Vilate Young Decker, the second daughter of President Brigham Young, came to Lewisville to live with her older sister, Mrs. Elizabeth Young Ellsworth. Mrs. Decker contracted pneumonia and died November 18, 1902. Elizabeth soon followed, dying from a heart attack February 3, 1903. They were buried side by side with a single, large, grey stone marker at their graves. An iron fence was placed around the graves.—Ann T. Ball, Leonora Erickson, Ellen J. Hoggan.

PEOPLE TO BE REMEMBERED

Greenleaf Blodgett, sexton, was the son of Newman Greenleaf and Elizabeth Garnett Read Blodgett. Born September 3, 1850, at the third crossing of the Sweetwater in Wyoming while coming to Utah; the first white child born in Wyoming. On December 25, 1871, he married Sarah Susannah Garrard, to whom three children were born, but only one son lived. The early part of his life was spent mostly on the range and many daring and amusing stories are told of his life among the cattle and with wild horses and Indians. But in September, 1890, while at a Sunday meeting the Bishop appointed him as sexton of the North Ogden and Pleasant View Cemetery. It lies on a hill at the north of town. At that time there was no fence and the dead were buried here, there and everywhere it suited the family best. Cattle roamed at will and sagebrush and weeds grew everywhere.

The first thing Mr. Blodgett did was to have it laid out in plots, then divided into lots. Many people had to be moved to make way for roads and alleys. With not a dollar in the treasury he arranged the deeds to the property, put a painted picket fence all around, bought record books which cost over \$50.00 and paid all the taxes. He knew where everyone was buried before and after he became sexton, and encouraged the people to put up markers for their dead and to keep their lots clean. He worked very hard and finally gave it up, being too old for such hard work. He was sexton for over thirty years.

Elias Morris. A young stone mason in Wales, after serving his apprenticeship under the guidance of his father, hired himself out to the contractor of the Conway Castle and the Conway Bridge. This work completed, he went to Liverpool to gain a wider experience in his trade. Upon returning to Wales a year or so later to visit his folks, he heard the Gospel of Jesus Christ, was converted, and soon started on the long journey to Zion. Reaching Council Bluffs in May, 1852, he met his betrothed, who had preceded him to this country. They were married and immediately started on their trip across the plains. At Independence Rock, Wyoming, the young stone mason had the first urge to ply his trade. He took his chisel from his bag and carved in everlasting letters: ELIAS MORRIS and his wife, MARY P. MORRIS. Hundreds of names are scratched upon that Register of the Desert—some still legible—

but the expert carving of his name earned for him the title "first stone cutter of Utah."

Soon after entering the Valley, the young couple settled in Provo. Upon hearing that plans were being made to lay the cornerstone of the Salt Lake Temple, Elias, with just a crust of bread in his pocket, walked fifty miles to participate in this event. He felt well repaid for this effort when he was given the pleasure and honor of cutting and dressing one of the huge stones of granite and laying it in place. He then moved his family to Salt Lake and worked for years on Temple Square.

Elias Morris was called upon by home builders to give advice and assistance in placing and cutting flag-stones for doorsteps and hearths for open fireplaces, also in building chimneys of adobe or brick for log cabins. He was a man of industry and when he couldn't buy adobe or brick he opened up a brickyard of his own where he made adobe, concrete pipe, concrete forms, and later on, fire brick. To show how jealously he guarded his reputation as a master builder, this story is told: He was contracting for so much work it was hard to get time to complete an unfinished chimney on his own house. An unexpected storm in the middle of the night brought a wind so strong it blew down the partly-built chimney. Elias heard the crash and knew what it was. He turned to his wife and said, "Mary please get up, put on some of my old work clothes, get the lantern and the scrub bucket . . . you are about to become a hod-carrier. I can't repair the chimney alone, so you must help me save my reputation." Regardless of wind, rain, or darkness, that chimney was rebuilt before morning.

One big stone job that stands as a monument to Elias Morris is the group of stone structures at Fort Douglas. The stone chapel, the post-office, officers' headquarters, and the large, sturdy homes. They stand today (1944) in perfect condition, have been of service for scores of years and will still be secure and solid for many years to come. As years went by, the stone and building business flourished and Elias Morris branched out in many sidelines—one, the monumental business. His name was and is today connected with one of the leading institutions and dealers in memorial markers of stone. A noted man, upon being asked his opinion of a certain group of people, made this remark: "Show me their cemeteries, then I will be able to pass judgment."—Josephine Morris Goff.

She "Laid Away the Dead." Phebe Forrester Benson spent her girlhood at lovely "Carlisle Hall," the Quaker estate of her parents in England. At the age of twenty-one she was converted to the Gospel by Richard Benson. Three years later they were married. Previous to this time the Forrester sisters had been dressmakers, milliners, and straw bonnet manufacturers. Phebe Forrester was an artist with the needle. In 1850 the Bensons arrived in Salt Lake City, Utah. They had left England, arrived in Nauvoo, been driven from there by the mobs, and had lived at Winter Quarters. At this last desolate place they had buried their two little sons, but undaunted, they traveled westward. In Salt Lake City, when Brigham Young was calling men and women on a mission, to settle Iron County, the Benson family were set apart. Phebe was chosen and ordained to "lay away the dead" of the community they were to help found.

On January 13, 1851, the band of pioneers arrived at the site of

Parowan, and Phebe Benson in a few weeks helped to lay away one of her traveling companions, a woman. This woman was buried in a casket made of the wagon box that had recently served as the place where Iron County's first white child was born. Thus early, Phebe Benson walked hand in hand with life and death.

She became the first President of the Relief Society in Parowan. She made most of the "fancy" dresses of the community, and as her duties to lay away the dead became more pressing, she taught others to sew for the dead.

She was the mother of eight children. Two of her daughters, Elizabeth Ann Benson and Phebe Madora Benson, followed in her footsteps. At ages fourteen and sixteen, respectively, she taught them to measure the dead for their burial clothing, and also to perform other services for the dead. Then came to her a niece by marriage, Mary Alice Smith Benson. Mary Alice had aided her mother in Cedar City with these duties, and at fifteen laid away a neighbor's baby unaided. Thus the mother and the three young girls worked together. Phebe Forrester Benson was born August 25, 1820; Elizabeth Ann Benson Hoyle was born April 8, 1857; Phebe Madora Benson Halterman was born July 30, 1852; and Mary Alice Smith Benson was born March 19, 1857.

She died June 3, 1904, at 84, widely loved and sincerely mourned. The three "sisters" whom "Aunt Phebe" had taught the arts of sewing and caring for the dear dead, served for over fifty years. In 1918, the Relief Society of Parowan honored the three women. They were each awarded a gold pin, the word "SERVICE" written thereon, and appreciation was given for their outstanding service. In over fifty years of service, only once did they receive remuneration. Their families had had to get their own meals, care for themselves, sometimes for days at a time while these women "went sewing" and caring for the dead. But came a day when one aged man willed that if there was anything left from his burial, that the three should divide the remainder between them. They each received \$1.30 and that was the total money they received in half a century of service.—*Illene H. Kingsbury.*

STORIES OF THE HANDCART PIONEERS

EMIGRATION FROM EUROPE 1856-1860

In the Thirteenth General Epistle of the First Presidency dated Salt Lake City, October 29, 1855, the following instructions were given:

"Let all the Saints who can, gather up for Zion, and come while the way is open before them; let the poor also come, whether they receive aid or not from the (Perpetual Emigration) Fund; let them come on foot, with handcarts, or wheelbarrows; let them gird up their loins and walk through, and nothing shall hinder or stay them.

"In regard to the foreign emigration another year, let them pursue the northern route from Boston, New York or Philadelphia, and land at Iowa City or the then terminus of the railroad; there let them be provided with handcarts on which to draw their provisions and clothing; then walk and draw them, thereby saving the immense expense every year for teams and outfits for crossing the plains.

"We are sanguine that such a train will out-travel any ox-team that can be started. They should have a few good cows to furnish milk, and a few beef cattle to drive and butcher as they may need. In this way the expense, risk, loss and perplexity of teams will be obviated and the Saints will more effectually escape the scenes of distress, anguish and death which have often laid so many of our brothers and sisters in the dust.

"We purpose sending men of faith and experience with some suitable instructions to some proper outfitting point, to carry into effect the above suggestions; let the Saints, therefore, who intend to emigrate the ensuing year, understand that they are expected to walk and draw their luggage across the plains, and that they will be assisted by the Fund in no other way." (*Millennial Star*, Vol. XVIII, p. 54)

In the *Millennial Star* of February 23, 1856, was published a lengthy circular about the emigration of 1856. "The P. E. Fund emigrants," said the circular, "will use handcarts in crossing the plains in which they will convey their provisions, tent and necessary luggage. . . . There will of course be means provided for the conveyance of the aged, infirm and those unable from any cause to walk. . . . The Saints may all rest satisfied that their interest and comfort will be consulted in the best possible manner by those men who will be charged with instructions directly from our beloved Prophet, Brother Brigham. . . .